

THE CHRISTIAN CENTURY

Vol. XXX February 6, 1913 Number 6

NEW ZEALAND'S WONDERLAND

BY A. J. SAUNDERS

THE JAPANESE

BY HERBERT L. WILLETT

DR. C. M. CHILTON AT CLOSE RANGE

BY GEORGE A. CAMPBELL

CHICAGO

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education.

The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for \$16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property.

To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of \$50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than \$25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis.

Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry.

The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society.

The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value.

The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

WANTS TO BE SHOWN!

The following letter accompanied by the blank appearing in the lower corner of this page, signed, was received last week:

"I never realized before," writes this appreciative business man, "how severe were the economies under which The Christian Century has been all these years doing its work. I marvel that you have done so well under those conditions, that you and Doctor Willett would consent to do the work at all with so little resources and compensation. And the fact that you have done so well without money makes me feel that you should now be given a chance to show what kind of a paper you can produce with money. I feel that it is our duty to give you a chance, and if you will give me a little more information and a little more time to make up my mind I will be with you with a subscription to your bonds. I would like to make it \$1,000 but I am sure I cannot do that. But I want to do my part to give you a fair chance."

Now of course that kind of a letter just warmed the editorial heart. Here is one man who gets at it on the very human side. He doesn't talk about brotherhood ownership, and we have always supposed that he was not sympathetic with some of our editorial convictions, but he likes The Christian Century and thinks that he would like to see what we can do in the newspaper line if we were given something to do with! He writes as if he would be willing to spend something just for the satisfaction of seeing!

Well, there are two outwardly modest writer-men who in the far-down privacy of their souls cherish the feeling that they would just like to show him! They have some plans for making such a paper as Disciples have never before produced. These plans are not the dreams of inexperience but the result of living close—O so close!—to the newspaper problem for years and seeing just beyond their reach great open doors of opportunity which they could not enter because it would cost something that they did not have.

A Chicago daily paper prints a series of cartoons entitled, "When a Feller Needs a Friend." The last one we saw showed a lad standing in front of the nickelodeon counting his four pennies and looking beseechingly at the people going in while he lacked just that one cent to gain admittance too. That hit off the editors' feelings to the dot.

The Christian Century is tantalizingly near doing what it wants to do, what it has long dreamed to do. It has everything else needed. It has four pennies of the nickel. It has location—Chicago is the ideal place for a national newspaper and publishing house. It has a responsive and loyal list of subscribers who take the paper not from duty but because they want it, and a fine list of intelligent patrons of its Sunday-school supplies. It has an editorial staff that works for love of the working and of the cause, a staff which produces a paper each week that brings back a continual

stream of appreciative correspondence to the office. And above all, it has a great Cause, a definite, clear-cut Christian Cause,—not a vagary, not "moonshine," not a hobby, but a Cause that is in league with the great tides of the Church and the social order, a Cause for which even the stars are fighting!

It has four pennies: Ideal location, a loyal constituency, a staff, a Cause!

But with all these it can't get in!

It needs one penny more.

This fifth penny is Capital!

Some of us believe that if our friends will provide us with the resources The Christian Century may be made one of the most attractive and influential newspapers in the American Church. We wish it to represent the Disciples' contribution to Christian journalism. Far-reaching and unique plans are in mind which will be carried out if the Disciples Publication Society is backed by its friends.

The editorial staff simply aches for the chance to show our esteemed correspondent just what kind of a paper it could make if it had a whole nickel!

The following letters have been received:

By JOHN RAY EWERS, Pittsburgh, Pa.

The great communion of the Disciples is finding itself, and as it does so it demands among other good things that its journals shall be owned and governed by the communion which supports them. I am, therefore, highly pleased to know that The Century is to be thus managed. I wish you all success in the commendable enterprise of forming the Disciples Publication Society. The Century has a place among us. Its editorial genius and its glorious freedom will be increasingly welcomed among a developing communion such as we certainly are.

By PROF. O. B. CLARK, Drake University.

I want to congratulate The Christian Century upon becoming a paper for the whole Disciple family. Why should not a people who are growing in scholarship and progressive thinking have a paper which represents the highest and freest in religious thought? We have such in The Century! May it prosper and may the cause advance!

CHARLES CLAYTON MORRISON,
700 E. 40th Street, Chicago.

I am interested in doing what I can to aid you and Dr. Willett in your plan for firmly establishing The Christian Century in the ownership and control of the Disciples. Kindly send me additional information. How long do the bonds extend? In what financial condition does the new Society begin business? Can you accept payment for bonds on the installment plan or must you have immediate cash for entire amount subscribed?

Name

(Cut this out and mail)

Address

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

Episcopalians Preparing the Way

MUCH MUST BE DONE before the proposed World Conference on the Faith and Order of the Church of Christ can be called. The mere details of the preparations are numerous and complicated. The names and addresses of the proper officers of those communions throughout the world which confess Our Lord Jesus Christ as God and Saviour must be obtained, and invitations issued to them. These invitations cannot always be accepted promptly, for meetings of official bodies may not be held for two or three years. What shall be the basis of representation? Where shall the Conference meet and how long should it remain in session? In what way and how far shall the course of its procedure be outlined beforehand? It may well be years before these and numerous similar problems, which will be disclosed as the preparations go on, can be fully solved.

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But the first question is whether we Christians really desire reunion. Have we that deep and definite faith in the one Lord which must fill us with the desire to reunite in His one Body? What are faith and membership in Christ? Is the relation of the Christian to Christ merely individual or does it constitute membership in a body? Is that body merely a human organization, self-originating, or is it the living continuous Body of the one Lord? Do we know whether or not the brethren from whom we have been separated for centuries, possess any of the precious things of which we are stewards or which, perhaps, we do not ourselves possess? Can we learn anything from each other? What is the Church? Has it any authority and if so, what? What is the basis of its claims? What is its mission? Is there any sufficient reason for the continued separate existence of the communions to which we severally belong?

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The Committee appointed by the Protestant Episcopal Commission to consider the Plan and Scope of the World Conference believes that, before the Conference can actually be called, there must be created a more general and intense desire for reunion, a warmer atmosphere of Christian love and humility, and some wider and clearer comprehension of such questions as the above which must be faced and considered when the conference meets. The Committee, therefore, urges that Christian people should assemble together informally in frequent meetings, first, for united prayer that the way to reunion may be made plain and that we may have grace to follow it, second, that coming to know and appreciate each other better, we may learn of those precious things which we have hitherto kept from each other, and thus may deepen and widen the desire for a reunion which shall convince the world that God has sent His Son. Such local and informal

conferences will help to prepare the way for larger conferences which will gradually lead up to the World meeting, at which it is hoped that we shall see that there is no sufficient reason for much, at least, of our present separation.

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The Committee recommends first, that such conferences should at first be very small and informal. If the smallest number of persons fairly representative of a community can first be brought together to discuss the problem thoroughly, there will be a better prospect of real progress. Secondly, that the devotional side should be emphasized throughout. The desire for reunion must be grounded in and fed above all by common prayer. Thirdly, that, in selecting topics for discussion, careful search be made to find those which are really fundamental, but which the divisions of the past centuries have obscured. As the meaning of these questions is grasped more fully, it may come to be seen that the divisions growing out of them need not have occurred. Divisive and disputed topics should be carefully avoided until, by repeated meetings, the members of the conference have reached a large measure of unity.

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A bibliography will soon be printed and mailed to all who are on our mailing list which may help to suggest books for instructive reading, though it must be confessed with sorrow that, at present, too many of the books which attempt to deal with Christian reunion are disfigured by partisanship and lack of thorough knowledge. Let us pray that our hearts may be so filled with the love of Christ, and our eyes so opened by the Holy Spirit, that we may all be made one in Him, Who liveth and reigneth, Father, Son and Holy Spirit, one God, forever and ever. Your brethren in Christ.

WILLIAM T. MANNING, Chairman.
ROBERT H. GARDINER, Secretary.

On behalf of the Committee on Plan and Scope, representing the Episcopal communion.

A PRAYER.

O GOD of Peace, who through thy Son, Jesus Christ, didst set forth One Faith for the salvation of mankind; Send thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to thee, and to each other in the unity of the Spirit and in the bond of peace. Give us penitence of our divisions, wisdom to know thy truth, courage to do thy will, love which shall break down the barriers of pride and prejudice, and an unwavering loyalty to thy holy Name. Suffer us not to shrink from any endeavor which is in accordance with thy will, for the peace and unity of thy Church. Give us boldness to seek only thy glory and the advancement of thy Kingdom. Unite us all in thee, as thou, O Father, with thy Son and the Holy Spirit, art One God, world without end. Amen.

Social Survey

When Greek Meets Mrs. Young

It has not been a case of Greek meeting Greek, but rather a case of Greek meeting the superintendent of Chicago schools. The war between the Greek letter societies in the high schools of Chicago and the school authorities, headed by the superintendent, Mrs. Ella Flagg Young, has reached a point where it looks as if the insurgents would run up a flag of truce. More than 100 pupils from one high school alone have been dismissed by the principal, and in other high schools pupils have met with similar fate. Recently a national college fraternity at its annual meeting in Chicago put its ban of disapproval upon secret societies in secondary schools by passing a rule which in the future will shut out all candidates for membership who have ever belonged to a high-school "frat." It is to be hoped that other similar organizations will follow this example. It is inconceivable that the school authorities, not only of Chicago but of other cities, should have such difficulty in stamping out what every clear-headed parent must admit, after careful consideration, to be a decided evil. If this is an indication of the weakening of parental authority in the American home, it is indeed a serious matter. Judging by the reports in the daily press, the attitude of far too many high school pupils is one of indifference toward what ought to be the absorbing purpose of the school and of rebellion against undue invasion of personal liberty outside of school hours. The regrettable phase of the situation is that many of the parents seem to have encouraged their children in their insurgency against the school authorities. They are sowing to the wind. Their grandchildren, if they ever have any, will reap the whirlwind.

The Modern Press From the Inside

The appeal to editors and publishers of newspapers sent out by the Society of Friends of Philadelphia last November has caused a good deal of favorable comment. It urges the newspapers of the country to play their part in social advance and not run simply as business enterprises. It pleads "for righteousness in the whole make-up of the newspaper," and asks "for a standard which puts purity and good conduct and honesty ahead of dividends and profits." In connection with this action by a religious body, it is interesting to approach this question of newspaper ethics from the point of view of one of the leading American journalists, Mr. A. Maurice Low, who has contributed two most significant articles recently to the *Yale Review*. Inasmuch as we shall have occasion elsewhere to refer to Mr. Low's estimate of the superficiality of the modern newspaper, it will be necessary here only to set forth his trenchant statements of the economic situation in the newspaper world. The modern newspaper, according to Mr. Low, is purely a commercial institution, like a drygoods store or a hotel, although the latter make no false claims to educating public taste or elevating public morals. It is a business rather than a profession. No manufacturer sells his output at loss except the newspaper publisher. For his profits he depends, not upon the sale of the paper, but upon the advertiser. The advertising depends upon the circulation. The newspaper is no longer a free agent. It cannot print matter that might offend or injure large advertisers. Its hands are tied. "While posing as a missionary, it grows rich on the profits of the merchant." "The advertiser must be treated with the same deference that an expectant nephew shows his rich uncle." The significance of this point of view is not that it contains anything new—for thinking people have long been aware of this situation—but that it is said by such an authority from within the ranks of journalism itself, Mr. Low having been the Washington correspondent of the *Boston Globe* since 1886. It is, however, a situation to which the greater part of the general public is as yet wholly oblivious. No one from the outside could bring a more serious indictment against modern journalism, an indictment in which there are several counts, than has Mr. Low in these *Yale Review* articles. It is to be hoped that they may be given a much wider circulation than is possible in a scholarly review. We hereby challenge the Sunday newspaper syndicates to print both of these articles, even though it may seem to them like committing hari-kari. Better still, Mr. Carnegie might provide a sum sufficient to print them as full-page display ads in every paper in the country. It is a message that lays the axe to the root of the trees.

Peace or War?

The center of interest in the pending negotiations for the settlement of the Balkan War has been transferred from London to Constantinople. On Wednesday, Jan. 22, the grand council of the Ottoman empire decided to accept the terms of the powers which meant practically the end of Turkish rule in Europe, Constantinople being the only stronghold left to them outside of Asia. The next day at the behest of the war party, the ministry of Kiamil Pasha resigned, and a new ministry was formed under Mahmoud Shefket Pasha, grand vizier. Rioting ensued, in which Nazim Pasha, commander-in-chief of the army, was slain by men under Enver Bey. The warships of several nations are hastening toward Constantinople. Accurate news on account of press censorship has had to give way to rumor. The Turks are most unwilling to give up Adrianople. The new government has not as yet replied to the proposals of the powers, and the latest news as we go to press is that the envoys of the Balkan states in London threaten to terminate the peace negotiations. It seems almost certain that Turkey's reply will be a refusal to cede Adrianople or to allow the powers to determine the fate of the Aegean Islands. It is equally certain that the Balkan allies will not resume the war unless absolutely forced to it by Turkey. The possibility still exists of complications in the rear from Rumanian and Austrian aggression. In the meantime, while the armies are inactive, they are eating—and furthermore the agricultural interests are at a standstill. War benefits chiefly the international pawn-brokers.

A Great Foundation

The house by a vote of 152 to sixty-five has passed the Peters bill granting articles of incorporation to the Rockefeller Foundation. The measure will go to the senate where there is every reason to believe it will be passed by that body and become a law before the adjournment of this congress. When the bill was first presented nearly two years ago, strong objection was raised to it in many quarters because of the clause which permitted the incorporators of the foundation to become a self-perpetuating body. The revised bill just passed provides that new members of the incorporation shall be subject to the approval or disapproval of the following: The President of the United States, the chief justice of the Supreme Court, the president of the senate, the speaker of the house, the presidents of Harvard, Yale, Columbia, Johns Hopkins and Chicago. The former bill did not limit the amount of the foundation, but it is in the present bill limited to the sum of \$100,000,000. The breadth of the scope of operations made possible for the foundation by the terms of the act of incorporation is remarkable: "To promote the well-being and advance the civilization of the peoples of the United States and its territories and possessions and of foreign lands in the acquisition and dissemination of knowledge; in the prevention of suffering; and in the promotion of any and all the elements of human progress." The passing of the act which establishes this foundation is the high-water mark of modern philanthropy. The earliest of the organizations of this character was the Peabody fund, the work of which has been immensely fruitful. Since that time, other similar foundations have been created, the Carnegie Institution, the Carnegie Fund, the Sage Fund, and Mr. Rockefeller's endowment of the General Education Board, and now comes the largest of them all, the Rockefeller Foundation, so large, indeed, as one writer has said, that the language of appreciation has to confess bankruptcy. Whatever may be the opinion as to the methods followed in the making of this great fortune—and we cannot forget that these methods have been intimately bound up with the business and commercial methods of the age—we cannot fail to recognize at its true value the vision and service involved in such a gift as this. Mr. Rockefeller, Mr. Carnegie and other possessors of great wealth are asking the same question as the one in the parable of old: "What shall I do, because I have not where to bestow my fruits?" But their answer is the reverse of the man in the parable.

The life of Jesus was an active life. He would have His followers devote their lives to such activities as talent and opportunity render possible and advisable. Here again consecration to the highest ideals of the Master's life should dominate. He would have us not only perform useful service and do good, but so throw ourselves into the work we do and so strive to accomplish that which needs to be accomplished that the measure of our achievements shall be the full measure of possibilities under the circumstances that surround us.—Selected.

THE CHRISTIAN CENTURY

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Vital Union With Jesus

How shall we know that we are in vital union with Christ? It is easy to deceive ourselves. Sincere men have done cruel deeds in the name of Jesus of Nazareth. Selfish men have enjoyed what they called the peace of Christ. Shiftless husbands and scolding wives have counted themselves among the disciples of Jesus and have been free from the suspicion that they were hypocrites. Men who sell honor and friendship for money have been known to set themselves up as worthy representatives of the Christian way of living. It is therefore not an idle question we have asked. We may be deceiving ourselves as to the kind of persons Christians ought to be.

The highest intelligence is required in the service of Christ. We must know ourselves, and this is difficult. We begin the life of thought by considering the world without. The world within is examined after the mind has grown strong in its power to observe and to compare. Many of us never subject the inner life to rigid examination. We know less of ourselves than we do of horses, pigs, and cows. We remain children in our knowledge of personal needs. The Christian has regard to the effect of his life on the world. The world is not a simple affair and no man can understand it unless he is willing to study it and to seek information and guidance from many sources. It is impossible for a man to stumble into the way of Christian acting toward other men. He must have knowledge and understanding.

"If ye keep my commandments, ye shall abide in my love." It is to be noticed that Jesus does not make the keeping of some of his commandments the test of fellowship with him. When he says "my commandments," he means all. And he is not speaking of formal rules of conduct issued by arbitrary authority. He refers to the laws of life. We are living beings. We grow, we are not built up like a house. The words of Jesus are life because they awaken hope and point the way to more abundant life. To follow his commandments it is necessary to have his mind. What he says can be interpreted by prejudice and selfishness to mean just the opposite of what he intended. When we know something of his mind, the doing of his work will add to our understanding. Carelessness in carrying out his will renders the mind incapable of appreciating the truth of the gospel.

The fruitful life is in vital union with Christ. The Christian missionary protesting against the traffic in opium and against the opium habit until the Chinese government was aroused to action bore fruit to the glory of God. The statesman bears testimony to his union with Christ when he works for peace at home and abroad, when he declines to allow the possibility of defeat to turn him from his duty, and when his career makes it harder for rascals to secure office and easier for honest men to be elected without laying aside their honesty. In the present day the Christian man labors to protect childhood, to remove unnecessary temptation from the path of youth, to secure a living wage for all workers, to free the race from the danger and anguish of preventable diseases, to train the children for efficient living, to provide comfort for those who cannot

help themselves, and to give all mankind the benefits that come with a knowledge of God revealed in Jesus Christ. If we are doing none of these things, a claim to vital union with Christ is absurd.

Union with Christ is union with the disciples of Christ. It is co-operation in all good work. The church is a necessity. If it should disappear from the earth, the spirit of Christ would build another. The church is an organization that enables men to co-operate in the work of Christ. Forgetting this, we have all sorts of difficulty over what it is and how it should be managed. There is nothing sacred about an institution called the church if it is doing nothing. Its sacredness consists in the opportunity it offers to the disciples of Jesus to help one another to put their efforts together for the salvation of the world. Elders, deacons, Sunday-school superintendents, preachers, what are they doing? Are they strengthening the members of the church in faith? Are they guiding the activities of the church so that the message of Christ is being sent out to all the world? They have union with Christ if we answer in the affirmative. If in the negative, they are away from Christ and the formalities of the church confer on them no spiritual benefits whatever. [Midweek Service, Feb. 12. John 15:1-10; Rom. 8:9-17; Gal. 3:27.] S. J.

Continuing the Inquiry

Our readers will recall the editorial of three weeks since in which we renewed our request of the editor-emeritus of the Christian Evangelist for a statement as to just what Christian baptism is. Doctor Garrison had pointed out its antecedents and consequents and had named immersion as its "form." As a response to our inquiry he chooses to make an inquiry of us, which he formulates in the following communication:

Editors The Christian Century: Referring to your editorial "Renewing the Inquiry" in which you deal with an editorial in The Christian Evangelist, I beg to continue the "inquiry" by a statement and question which I hope you will answer promptly in your columns.

The Lord's Supper has faith in Christ and in his atoning death, and the desire to remember him in the way appointed by himself, as its antecedent; the eating of bread and the drinking of wine, consecrated by prayer and thanksgiving, as symbols of his body and blood, as its form; and the deepening of our love for him, and showing his death to the world, as its consequent. Now, subtracting its antecedent, its form and its consequent from the ordinance, "may we not kindly ask just what" the Lord's Supper is?

St. Louis, Mo.

J. H. GARRISON.

If we take Doctor Garrison's analysis precisely as he has outlined it above we are compelled to reply that there is no such thing as the Lord's Supper at all! Everything that it could be he has apparently included either as an antecedent or a consequent of the Supper or else as belonging to its form. It is obvious that it cannot be its own antecedent, obvious also that it cannot be its consequent. And neither we nor Doctor Garrison will affirm that it is a mere form.

But the analysis presented by our correspondent does not analyze, and we marvel that a teacher so lucid as our very truly beloved Doctor Garrison almost always is should devise such an outline as this. Why call "the desire to remember the Lord in the way appointed, etc.," an "antecedent" of the Lord's Supper? Is it not of the very essence of the Lord's Supper or, not to prejudge the question as to what the Lord's Supper is, is it not at least a concomitant of the Supper? And how can he classify the consecration of bread and wine "by prayer and thanksgiving" as formal? Is not such an act a typically spiritual act? And why does our correspondent put "showing his death to the world" in the category of "consequents?" Is this, too, not at least a concomitant of the Supper, if not of its very essence?

In all considerateness we cannot avoid feeling that Doctor Garrison has forced an analysis here in order to make the appearance of an analogy with his definition of baptism which we criticised. But it should be remembered that both the above analysis of the antecedents, consequents and form of the Lord's Supper as well as of the antecedents, consequents and form of baptism were *his*, not ours, and whatever interest we expressed in asking Doctor Garrison to tell us just what baptism itself is, is now doubled by the desire that he shall state, consistently with the above analysis, just what the Lord's Supper also is.

In courtesy to our correspondent and because, in addition to what we deem its technical inexactness there is in Doctor Garrison's communication the suggestion of a yet more serious misconception of the Lord's Supper, we shall comply with his request for our

definition of this sacrament and add thereto some observations.

The Lord's Supper is the spiritual act of communion with the unseen Lord by a group of his disciples under the symbolism of a social meal. The essential thing, the substantive thing, in the Lord's Supper is not the physical act of eating but the social act of spiritual communion. The physical meal is accessory, incidental, symbolic. It happens to be there because our Lord found the meal already invested by the custom of mankind with the symbolism of friendship, of communion, of mutual trust and social freemasonry. Custom loaned it to his purpose. But his purpose was to be remembered. His interest in the physical meal was derived from, reflected from, incidental to, this essential purpose.

And that the Church has so interpreted our Lord's mind is shown by the entire transformation which the physical form of the Lord's Supper has undergone since our Lord instituted it. In apostolic times this rite was an integral part of an actual meal, celebrated just as on the Passover night when Jesus had first suggested it. The bread that they ate was actual food. The cup that they drank was actual refreshment. The *agape* or love-feast was a common meal made sacramental by the remembrance of the unseen Lord and by expectation of his return. Jewish habits and temper, cultivated by Passover and other customs, were such as to have so perpetuated it. But Gentile Christians seemed to lack the restraining social traditions which would enable them to make a religious sacrament of a common meal. They fell, therefore, into gluttony and revelry. The simple, holy love-feast became a scandal. To save its sacramental character a distinction came to be made between the love-feast and the eucharist. The former retained in itself the human fellowship and the latter took to itself the divine communion, quite abstracted from the warm fellowship of the human situation in which it had first arisen. The actual bread became a wafer or a crumb-like bit, the refreshing drink was withheld from the communicant and taken by the priest representatively, or, as in our Protestant churches, became a mere sip. Thus the actual meal became a make-believe meal, a mock meal.

The change that has taken place in the practice of baptism early days is precisely analogous to the change that took place in the observance of the Lord's Supper. For the primitive symbol of initiation—an actual bath in water—only the symbol of the symbol remains—a drop of water on the forehead. So for the primitive symbol of communion—an actual meal of food and drink—only the symbol of a meal remains, the symbol of a symbol.

There is no more "authority" in the New Testament for our modern way of observing the Lord's Supper than there is for the modern non-baptist way of administering baptism. In Doctor Garrison's analysis above he uses the expression, referring to our Lord, "to remember him in the way appointed by himself." But our Lord appointed no such way of remembering him as we follow Lord's day after Lord's day.

The realism, the human warmth, the immanent symbolism of the actual meal which our Lord "appointed,"—if his tender suggestion can be called an "appointment" at all—have given place to a conventional, bare, and artificial symbol of a meal, a pale substitute which possesses meaning only as, by definite mental effort, we invest it with the immanent meaning of its original.

If sprinkling is a "human" substitute for immersion, so also is our manner of observing the Lord's Supper a "human" substitute for the way "appointed" by our Lord.

These things are said in the interest of fact and truth and a clear understanding of the subject under inquiry, not in the interest of any theory—as to our present duty in respect of observing the Lord's Supper. Yet it is a question which we who are striving to go back to Christ may well face, whether the restoration of our Lord's way of first observing the Holy Supper would not enrich our Church life quite as much as, if not more than, the restoration of the primitive way of administering baptism.

But the point we wish to make clear in relation to Doctor Garrison's inquiry is that the essential thing our Lord desired, not to say "appointed," is not lacking in the Lord's Supper as observed by his Church, even though her present way of observing it was not contemplated by him when he made his tender suggestion for the perpetuation of his memory. All through the ages this artificial meal has been used helpfully to symbolize this fundamental Christian reality of the friendly and comforting presence of the Lord.

The modification which the Lord's Supper has undergone has not sacrificed the essential purpose of our Lord, nor the essential character of the rite; and this means simply that the essential pur-

pose of our Lord did not reside in the physical meal, much less in such thin symbols of a meal as we today employ, but in the definite social act of spiritual communion between himself and a social group of his disciples.

As devotees of a truly spiritual religion our first and elemental task is to translate all our religious customs and rites and institutions and duties out of the materialistic, literalistic or legalistic terms in which they may have hitherto been defined into terms of actual spiritual experience, and to affirm constantly that their essential character inheres in their spiritual reality, not in any particular physical form whatever.

If this is done with the Lord's Supper it yields us the definition given above.

If this is done with baptism it yields us the definition many times given in these pages: the act of conferring upon a penitent believer, and his act of accepting, the status of membership in the Church of Christ.

Interpretations

A Great Preacher at Close Range

First Church at Hannibal has just closed a meeting of three weeks lacking one Sunday. Dr. C. M. Chilton, for fifteen years the pastor of First Church, St. Joseph, Mo., did the preaching.



Rev. C. M. Chilton, D.D.

It was a quiet, simple, effective and spiritual meeting. There were seventy-two additions to the church, sixty of whom were adults, the remaining twelve from the Sunday-school. The latter came singly and without persuasion on the part of any one.

Among the additions were several of the leading men of Hannibal. It is commonly remarked that the meeting was as substantial in its results as any ever held in the city. Certainly the church is benefited in its spiritual life and greatly helped by the valuable accessions.

Both community and church felt that no violence had been done them, but that great benefit was theirs through the rich ministry of Dr. Chilton.

I have never heard preaching that more strongly appealed to me. It might be of interest to many for me to try to interpret Dr. Chilton's preaching, and seek to ascertain his power with strong men.

He is a careful student. His sermons are not loose but well prepared. He holds himself rigidly to his outline. I would take it that he rarely yields to spontaneous impulses while he is preaching. The central message of his discourse is strongly mystical. The heart of his preaching is the "living Christ." The final and supreme word of evidence he finds in our consciousness of Christ. He therefore is not at all afraid of the critic or the scientist. Never did he have a word of censure concerning either.

Although in his thinking he makes the living Christ self-witnessing, he is yet careful not to underestimate the value of the historical Christ. Feeling is supreme in Dr. Chilton's religion; yet it is not feeling that runs wild; but feeling held in check and ever tested by reason. His mind works logically. His sermons were closely bound together in logical sequence. He began with sermons on evidences and closed with hortatory sermons as to immediate duty. But outstanding in all was the living Christ in whom centers the passion of his soul.

Dr. Chilton's manner, voice and general attitude bespeak his deep faith in Christ. He trusts him for results. He believes in a tremendous way that man and Christ are for each other, and when the former is simply and truly interpreted the latter will receive him. He rests his case upon truth rather than method.

Over-modest is he with regard to advertising and newspaper reports. I think he fears their spiritually deteriorating influence.

Dr. Chilton is a strong exhorter to the intelligent. He does not overdo it, and the basis of his exhortation is always on a high plane. "Come because it is right, because God wants you" is a frequent expression. Rarely does he use an illustration or make a quotation. Most impressive speakers are rich in illustration; not so with Dr. Chilton. He is a wide reader, and of the best books too, but he seldom refers to one he has read. While he was here in the meeting he read "The Autobiography of Mark Rutherford;" "The Treasure of the Humble," by Maeterlinck; "Eucken and Bergson," by E. Hermann; "Does Faith Need Reasons," by Bollard; one of Dostoevsky's novels and other good books.

But there was no echo of any of these books in his sermons.

His sermons are from his own deep life. A book makes its deposit somewhere in the depths of his soul and after it has become a part of himself, and perhaps after he has forgotten the book, he draws upon it for sermonic messages—which come surcharged with the fires of his own spirit.

His preaching does not raise questions. He does not cause his hearers to ask, "Is that true?" but "Am I right in my life?" In a wonderfully simple yet powerful way he brings his hearers face to face with God. God is as real and as present to him as ever he was to the great mystics. His business as a preacher he conceives, I take it, to be to disclose God to man, and man's spiritual nature to himself. He is conversant with the intellectual difficulties of the modern man; but he solves them by getting him into spiritual fellowship with the personal Christ.

Dr. Chilton is a splendid personal worker. He is a quick discernor of the movements of men's souls. In his conversations with men out of the church he talks about the high things. God is his great theme. It takes a strong and tactful man to talk about God and prayer and eternity to busy men in their offices.

Many of us could argue about God in offices; but to talk earnestly of God as a Father to console, comfort and save, under such conditions, is an art not many of us have yet learned. But Dr. Chilton has learned it. He does not answer men's intellectual objections. Frequently he makes no rejoinder to the excuses they give; but keeps suggesting the one thing, viz., their duty to God. Many of us accentuate men's difficulties by trying to remove them. Here again Chilton seeks to dissipate objections by establishing right relationships with Christ.

One of Dr. Chilton's strong characteristics is his great sympathy with men. He believes most men want to do what is right. He preaches very little upon sin, and never uses the word sinner. People instinctively feel his sympathy and respond to it with their better natures. Perhaps some sorrows that have come into his life have tended to make him more patient with erring humanity. "We must be very patient with people" is a frequent sentence of his.

Dr. Chilton has zest for all life. He sees the funny and ridiculous side of things even in an exaggerated way, though his hearers do not suspect this side of him, for he scarcely has the suggestion of humor in his sermons.

He is aware of the day in which we live. He knows of the strain that is upon the Church; but he is not alarmed; nor does he take positive sides in controversial matters.

He does not believe in hurrying changes, though he thinks changes imminent in the universal Church. His plan is to wait for the Spirit of God clearly to show us his mind.

Now nothing I have written explains Dr. Chilton. Personality eludes analysis. That indefinable influence that radiates from his soul is not secured by adding together the characteristics I have suggested. Its source is in the depths that are hidden from mortal eye. Perhaps it depends most of all upon the discipline of one's mind and heart. Perhaps every wayward thought lessens the power of a minister. If all of us ministers were to cast out of our thoughts all impurity and all worldliness and all selfish ambitions, think you that our power would not be multiplied? Chilton is strong because his heart is pure—purified it has been by the fires of God.

GEORGE A. CAMPBELL.

Hannibal, Mo.

Editorial Table Talk

A Chill at the Capital

Washington correspondents say that a little chill has passed over society at the capital of the nation. It was caused by the announcement of President-elect Wilson that he would like to see the Inauguration ball omitted. Washington society could stand the omission of the ball, for it would be only for a night, and joy cometh in the morning. But the fear is that this is to be a Wilson habit, and that there is to be a return to simplicity. "Are we to have Jeffersonian simplicity?" asks one of the spokesmen. Well, hardly, for Jefferson rode over from Virginia, hitched his horse to the top rail of a back fence, and walked around the corner to the place of inauguration. The new president won't go back to that. He will have his "machine," and he will let the other man get down on his back and put on the missing nut when the old thing goes wrong. But there are simplicities and simplicities, and it is not one of the simplicities for a dashing member of society to appear with diamonds on the heels of her shoes, or for other members to turn a social function into a display of ropes of pearl necklaces and all the other contents of the jewelry stores of Europe, Asia and Africa.

There is immense room for improvement without becoming severely simple. And if the president, his wife and daughters are all of a mind to make a change toward plainer life and higher thinking, the country is ready to applaud.

What's In a Name?"

The Churchman of New York, since its change of owners and editors, appears to care less than ever about the Catholic name and to desire more than ever the Catholic spirit. In a vigorous leader it calls attention to the fact that words and rites seem to fall short of the great results that are expected of them. As an illustration it is shown how hard the Pope's forces fought to push through the council of the Vatican the dogma of papal infallibility. This was to put the church in possession of a weapon which would strike all its opponents cold. But having gotten its magic sword it has never dared to draw it since or known how to wear it. "It has come about that the infallibility proclaimed is to be understood now, not in the sense of the party that carried it but in the sense of those minimizers they decried, and in the forty years that have passed since it was hailed as the church's salvation it has never been unsheathed." The editor of The Churchman hints that if the party which has fought so long to erase the word "Protestant" from the legal title of the Protestant Episcopal denomination should succeed, their occupation would be gone—and the church would remain as soundly Protestant as ever. And he is right.

The Democracy of the Bible

The fact is that the democracy of the Bible is far more radical than that of Britain's limited monarchy or the constitution of our own republic. The Young Turk realizes today that the Sultan understood the facts when he tried to keep the Bible out of his dominions. The opening of the Bible in any country is the death-knell of autocracy, and the reading of the Bible will eventually give each nation "a church without a bishop and a state without a king." The Old Testament commonwealth was far more democratic than any existing republic, and the church of the New Testament knows no head—no priest—but Christ. Moses tolerated no orders of nobility in his state and Peter himself no lordship over the consciences of the individual Christian. More than once our Presbyterian brethren have found, some gladly and some with sorrow, that "presbyter was but priest writ large," and in our own "land of the free" our highest court told us that our constitution accorded to the black man no rights which the white man was bound to respect. The Bible may be "an old fashioned book" but it will be a hundred years—or more—before Christian nations themselves come up to its ideals of human rights or Christian churches are true to the liberty with which Christ made his children free.

Jesus and the Possible Man

He is in each one of us, the person whom we may become. How shall we define him; how shall we dare to believe in him; how shall we achieve him? This question lies back of all our moral and spiritual problems and strivings. The answer is in Christ. In him is seen the possible man. Triumphant over every threatening circumstance rose the Carpenter. Supreme above every temptation stood Jesus. Master of death and every fear appeared the Redeemer. It was his triumph and it was ours also. What he was we are to become. If the day is dark we look to him and discover the radiance of his faultless character. If we are beset

The Bible is a noble book, all men's Book. It is our first, oldest statement of the never-ending problem—man's destiny and God's ways with him here on earth; and all in such free-flowing outlines—grand in its simplicity, and in its epic melody.—Thomas Carlyle.

with temptations we look to him and discern the triumphant spirit of the victor. If we through fear of death are subject to bondage we hear him say, "He that liveth and believeth in me shall never die." Then we know that these are for us also and we are made brave and strong with the faith and trust of the Man of Nazareth.

—The World in Chicago, the great missionary exposition to be given in Chicago, May 3 to June 7, will be commensurate with what it portrays. The Coliseum is often taken for a few days to exhibit some great industry, but five weeks will be required to accommodate the crowds that will want to see The World in Chicago. The Auditorium, the finest theater in the city, will be required afternoons and evenings during the same five weeks to accommodate the people that will want to see the Pageant of Darkness and Light. The two greatest show places in the city will be given up to this world missionary exposition. About the middle of February, training classes of stewards for the exposition will be meeting in at least four hundred Chicago churches. In the remainder of the churches co-operating, these classes will be started before the first of March. Thousands of mission study books are being used. Never before in the history of Chicago have so many people been studying the problems, the work and the results of missions at the same time. It was said in Boston a month before The World in Boston Exposition opened, as the training classes were nearing the end of their period of study, that should the doors of the exposition never be opened, the preparations would still be justified by the results of ten thousand people studying missionary text-books. A total of twenty-four different text-books are being studied by the Stewards of The World in Chicago. These cover every non-Christian country in the world in which the work of Christian missions is being carried on, many lands that are partly Christian and several sections of our own land in which missionary work is being carried on.

—The Illinois commission on uniform marriage and divorce laws, last week, declared divorce to be the greatest menace to the nation. The commission voted to adopt a report declaring federal control of marriage and divorce as the only adequate solution of the problem. The most striking portion of the indictment of divorce drawn up by the committee follows: "The divorce evil, by its rapid and widespread growth in the United States, has become a danger so deadly that it threatens not only the moral health, but the very life of the nation. Within the last fifty years divorce has increased, on an average, more than three and one-third times as fast as the population. In the year 1912 it may safely be said that 100,000 divorces were granted. It is conservative to say that 100,000 children, mostly under 10 years of age, were made divorce orphans, being deprived of one or both of their parents, and that 2,000,000 homes, actual or potential, were wrecked hopelessly and as utterly wiped out as by an infinite conflagration." The recommendation of the committee was: "The law whatever else happens, must stand for the home—teaching its sanctity, insisting upon its preservation—so that side by side with the uniform divorce law must be a uniform marriage law. To this end a uniform federal law on marriage and divorce must be demanded, based on an amendment to the federal Constitution and valid anywhere. We should at once secure the framing of these uniform laws and ask the legislatures of our states to petition Congress for an amendment of the Constitution along the lines of the law submitted."

—John Burroughs and Ernest Thompson-Seton have issued a joint appeal to the school children of America in which they say: "An urgent appeal we make to you in behalf of our native birds, many species of which are in danger of extermination. To you is now given the opportunity to render substantial help toward their preservation. A measure is now before congress, the purpose of which is to place all migratory birds under the protection of the federal government. Such a law is greatly needed. If it is not passed our birds will continue to decrease—to the great and everlasting disadvantage and shame of the American people. The destruction of bird life is costing American farmers millions of dollars annually through the constantly increasing devastations of harmful insects upon which the birds feed. But a greater loss their slaughter is bringing to all who love God's great out-of-doors. We therefore appeal to the school children of America to help in this vitally important matter. We ask you to get your parents, teachers and friends to write or telegraph to the congressman of your district and the two senators of your state, now in Washington, urging immediate action upon the pending bird protection bill—that they may understand how deep is the interest in it and how great is the need for it."

—On the evening of her wedding Miss Helen Miller Gould had 1,000 homeless and destitute men as her guests at dinner at the Bowery Mission. Miss Gould has been a particularly useful friend to the hungry and homeless men who flock to the Bowery Mission all night long, and while she has provided many feasts in the past her principal charity has been supplying funds to see that the individual applicant for relief has not been left cold, hungry or cheerless. Upon this occasion, Miss Gould expressed the desire to have all homeless, hungry and cheerless men enjoy a real dinner. Miss Sarah

J. Bird, a widely known mission worker, was instructed by Miss Gould to make arrangements for the feast in celebration of the wedding. Miss Bird told Dr. Hallimond to "gather them in from the highways and the byways" and they certainly were all there.

—Where are the nine? Our request for ten defenders of the Disciple's practice against the vigorous critique of Geoffrey Palmer in the London Christian World has brought, to this date, just one lone response. Are the readers of that British critic willing to concede that his point is well taken? Ten years ago its publication in a paper reaching as many church leaders as does The Christian Century would have brought to the front one hundred defenders. The article was boldly frank, published in England's leading Free Church paper and given to our readers in the issue of January 16. Something ought to be said, but The Christian Century has nothing to say unless there are at least ten others whose hearts prompt them to speak.

—There is a growing sentiment in this country that its marriage and divorce laws should be changed. Every county attorney in Kansas would become a divorce proctor if a bill introduced in the state senate were to become a law. The bill delegates the county attorneys to investigate all divorce proceedings with a view to putting a check on the growth of the divorce evil in the state. Revision of the marriage laws of the state "in order to restrain youthful, hasty marriages and to prevent elopements into Delaware from other sections of the country," was the principal recommendation of Gov. Charles R. Miller in his inaugural address. He urged a law requiring residence within the state for at least six days by one of the parties to the marriage.

—The Toronto Convention of Disciples next fall will take advantage of the summer rates usually offered for travel in Michigan and Canada. These rates are better than those usually obtained for conventions. On recommendation of the national secretaries and the American Christian Missionary Society, the date of the Toronto Convention has been changed to September 30—October 6, inclusive, so as to take utmost advantage of these rates. Tickets can be purchased on any day prior to September 30, good for returning until October 31, with the privilege of a visit to Niagara Falls. Dr. McCash promises further information at a later time. Meantime it looks as if Toronto will be one of our best conventions.

—What is said to be the first wireless outfit ever established in a church has been put into operation by the Rev. Horace K. Holtzinger, pastor of the Fifth Street Methodist Episcopal church in Philadelphia. The clergyman plans to establish a wireless class for boys as an inducement to the youngsters to come to church. The receiving station is the minister's study and the necessary "flag-staffs," so to speak, are on the roof of the church. Rev. Mr. Holtzinger is an expert operator and it is said that the boys will have a competent instructor, therefore. Anything legitimate to attract the youngsters skyward.

—War to the knife on the Anti-Saloon league of America was declared by the National Liquor Dealers' association, which held its annual convention at Washington, D. C. In a resolution adopted after a brief debate it was determined that "immediate action" should be taken "to oppose the nefarious methods" of the league. Resolutions also were adopted advocating the re-establishment of the canteen in the army and abrogation of brewery ownership of leases on saloons and urging closer understanding between the liquor dealer and the excise authorities.

—President-elect Wilson has announced that he would not relinquish his office as governor of New Jersey before March 3, the day he leaves Trenton for his inauguration at Washington. When he starts out to become president he will not travel in a private car, nor will any member of his family. The 1,000 Princeton students who are to march in the inaugural parade will have their special cars attached to the same train, so as to escort the former president of their university into the national capital and give him a Princeton cheer when he arrives there.

—Vice-President-elect Thomas R. Marshall and Mrs. Marshall, it was announced have determined not to take a house in Washington, but will live in a hotel during their four years' residence there after March 4. Accommodations were engaged by the vice-president-elect's secretary. The butterfly froth and foam element at Washington does not like the idea one bit.

—All local records were broken in the way of public contributions to religious or other causes at the closing session of the council of the Union of American Hebrew Congregations, at Cincinnati, when subscriptions brought the total donations well over \$200,000 to be used for the support of the Hebrew Union college and general work of the extension department. Of the 500 delegates assembled at the convention more than 50 per cent gave of their substance before the council closed.

—It shocks even those whose ears are most accustomed these days to hearing all sorts of erratic and radical utterances on religion to read Dr. J. H. Garrison's "Easy Chair" article in which he characterizes "joining the church" as "religious moonshine."



Three Little Maids.



Photo by Miss Florence Parker.

School Boys.

Photo by Miss Florence Parker.

DR. WILLETT'S MISSION TOUR

The Japanese

It is often said by those who have lived in Japan that one may associate with the interesting people of that land for many years and yet never know them. This is particularly the conviction of Mr. Hearn, who should have known the Japanese if anyone could, and whose estimate of them is almost fulsomely eulogistic.

It would be out of place, therefore, for a mere passing visitor to do more than record a few impressions of the people as they may be seen upon the streets, in the shops, in their homes or on the roads.

If Japan is a little land, so are its people small. The impression given as they are watched from day to day is that they lack from three to five inches of the usual American height, both for men and women. One wonders how this fact is to be explained. They are closely related to the Koreans and the Chinese, both of which peoples are of moderate stature.

Sitting Upon the Heels.

One of the explanations offered is the universal custom of sitting upon the heels. A Japanese does not use a chair, but settles down upon his feet in a manner that would bring cramps to the legs of an American in the briefest space of time. Yet this posture does not appear to inconvenience the native in the least. It is quite natural and restful for him. Some of the missionaries acquire the habit by practice, but the foreigner finds it very difficult to be polite in a Japanese home, where the custom is for all to sit thus on the heels.

Would not such a practice, followed for many centuries, tend to shorten somewhat the length of the leg, and so reduce stature? Most people are tall or short by reason of leg measure. A very tall man seldom shows his height when seated. Whatever combination of circumstances has produced this shortness of stature in the Japanese, this habit of sitting, or squatting on the feet has doubtless had its influence.

Small But Hardy.

But if they are small in stature, they are a hardy lot. The temperature varies of course from one extreme to the other. Yet in all weathers they seem to care little for comfort. Their houses are lightly made, with easily sliding partitions which separate room from room, and doors and windows alike of paper panels or similar light construction. There is little fire, save for cooking. A brazier of coals for the warming of the hands is about the only manner of moderating the cold of winter. Yet they seem to feel little inconvenience.

Men at work go lightly clad in all kinds of weather. The 'rikisha men are usually barefooted, save for the straw sandal, which merely protects the sole of the foot. And if they have to remain two or three hours in front of the house where you are taking dinner on a cold evening, they do not seem to mind it in the least. It is an open-air life which is lived by people of all grades. And probably

Professor Herbert L. Willett is now making an investigative tour of the mission fields of the Orient accompanied by a university class whose members are devoting themselves, under his leadership, to an earnest and systematic study of social and religious conditions in the Far East and to the activities and results of Christian missionary effort. In this series of articles in *The Christian Century* Dr. Willett will write more or less informally about his personal experiences and observations, and, in addition, will report the results of his study and of those with him, giving our readers thus a delightful travel story and an instructive and authoritative report of actual missionary conditions and needs. No man in the American Church is better qualified than Dr. Willett to find the facts and to judge them discriminatingly

to this fact they may credit much of their hardiness and power of endurance.

Antipodes of Americans.

Comment has often been made on the fact that the Japanese are our antipodes in almost every regard. They stand feet to feet with us, on the opposite side of the world. They read from right to left, rather than as is our habit, from the body, as we do.

They plane boards in the same direction. And many such habits they have which are the reverse of ours. Yet such contrasts are really quite superficial, and give a mistaken idea of the Japanese character. In simple fact they are much like humanity elsewhere, and neither those who laud them without stint nor those who see in them little worthy of praise do justice to them. And interestingly enough, the Japanese themselves have been as little pleased with the books that have given them excessive praise as they have with those which have treated them in a cynical and cavalier spirit.

One trait which the stranger notices at once is the politeness of the people. Whether it is your host entertaining you in his home, or the tradesman in his shop, or the farmer whom you pass on the road, or the little maid who waits on you at the hotel, or the 'rikisha man who pulls you along the street, all are polite and courteous. At first you wonder if there is not a bit of play-acting in all this for the benefit of the stranger. But presently you see that it is the habitual attitude of the people toward each other.

Elaborate Introductions and Greetings.

If two Japanese are introduced to each other, they bow two or three times with the most elaborate and ceremonious politeness. Their greetings are of the same elaborate sort. Even in the hurry of daily work or business they do not forget a certain obligation of manners. There are no quarrels on the street. You never hear loud and vituperative language. At least you are told that such is the case by those who know. And you are perfectly sure that it is true from the manner in which a crowd of people handles itself. There is little jostling, children are carefully made room for, and where a westerner wants to push through with impatience, the Japanese wait quietly for the opening which is sure to come in another moment or two.

In dress the advent of western ideas has brought great changes. The women still wear the old native dress, with the exception of the ladies of the court and higher social groups, who have adopted European styles, with rather qualified results as to appearance. The native costume of the women is graceful and becoming. It is free, unconfined, makes no use of stays or laces, and gives free play to all the muscles. The head-dress is elaborate, the different styles denoting the station and condition of the wearer. The women wear no other head covering, save that in sunshine or rain the light and graceful bamboo umbrella is carried.

European Costume Being Adopted.

The men are rapidly adopting European costume. This does not mean that a majority are habited in trousers and coats, though probably in the cities that would be nearly the truth. But the army uniform, adopted from the continental armies, has had its effect on the habits of the people. The European clothing is much more practicable for the usual purposes of business or labor, and then too it conforms more nearly to that sentiment of imitation of the west which has been Japan's chief passion and chief danger in recent years. For head-dress the men have taken up with the English cap, though the soft hat of fedora shape is common. The men of the humbler class go bare-headed for the most part, or wear in rainy weather the broad, round, slightly peaked hats of the old tartan style. These hats are woven of bamboo fibers, and are a good protection from both sun and rain. You will often see in the country the grass rain coats, which make the wearer look as if he had on a suit constructed of cornstalks.

The foot-wear is various. With the European clothing have come the western shoes. But the common foot-gear for men and women alike is the wooden sandal, held on by the thong passing inside the great toe. And as the feet are used by the Japanese for a great variety of activities for which we employ only the hands, the shoe is held on with the firm grasp of a hand upon a cord. In rainy weather a sandal much higher from the ground is used, and the continual wonder is that any progress can be made with such cumbersome foot apparel. Yet everyone, even the smallest child, gets on without inconvenience. The poorest people wear the straw sandals, which cost but a trifle, and are slipped on in the same way.

Of course these foot coverings, of all kinds, are removed when one enters a house or shop. No well-bred Japanese would think of entering a building with sandals on any more than he would of walking on a table. For the floor is the table in nearly all homes, and it is kept carefully clean.

Three Classes in Olden Days.

In older days the people of Japan were divided into three main classes, the samurai, who were the fighting class, the yeomen of the daimyos or lords; the farmers, who were the main and honored support of the nation; and the tradesmen, who were regarded with little consideration as belonging to a lower and disfavored group.

Then of course lower still were the coolies, common toilers, beggars and outcasts.

With the advent of new ideas, as the result of the revolution which placed the late emperor upon the throne in 1868, after a long period of usurpation by the shoguns, and inaugurated the "Meiji Era," these conditions have greatly changed. The samurai have ceased to be a separate class, though many of the military ideals still survive. The farmers have sunk relatively, and their lot is much harder, with the heavy taxes they are obliged to pay. While the tradesman has come to his own, as in other lands, though he has not as yet wholly escaped the reputation or even the characteristics which made him disesteemed in the old days. Business ethics are not ideal in Japan. But the Japanese is keenly sensitive to the opinion of the world, and he will not fail to repair those faults of behavior, either as an individual or a nation, which cause him to "lose face" with the other peoples of the world.

Marvels in Artistry.

Of the artistic qualities of the Japanese everyone who knows them speaks with enthusiasm. Their work in carving, iron, bronze, laquer, silk weaving and embroidery, bamboo weaving and other arts is famous. Even in the common utilities they are artistic. The roadways and railroads are everywhere banked up with stone walls of diagonal tessalated form which is in itself a work of art.

But most of all do they achieve marvels with their flowers and trees. The cultivation of these is one of the Japanese fine arts. They have a way of making trees that are ordinarily of forest size grow into dwarfed, yet perfectly symmetrical forms, in which trunks and branches and leaves are perfect, only reduced to the size of a green-house plant. The result is astonishing, and it forms one of the most diverting types of gardening.

What the Japanese people have not yet learned, as a race, is that the moral life is the great work of art. A people cannot be truly artistic till it becomes sensitive to the hardships to which womanhood is reduced, in fields and on highways; and to the fact that human life and character are worth more than palaces, temples and museums. This lesson the western nations are learning also, and Japan, with its quickness of imitation, its cleverness of appropriation, and its keen sensitiveness to what the western world is saying and thinking about it, may be trusted to learn and master it in due time.

"Christocentric!"

From a Sermon by C. F. Aked

Christocentric! Does the word sound eccentric? And does the thing intended seem eccentric? And are you one who will consider Christocentricity another, if a nobler, form of eccentricity, or perhaps not even noble, but merely foolish in the end?

Well, you know the meaning of the words you use, else you would not use them! What does "eccentric" mean? The dictionary says, "Not having the same center as another." And is that all? For that is true; these men move with a motion which is not from self as the center of their universe. It is Christ who lives in them. "Eccentricity," it is clear from our definition, is no fixed and determinate quality. It is relative to the position of the person who so describes it. Who told you that you are so much wiser than your neighbor that it may be taken as a thing of course that your center is the true center, and motion from any other is "eccentric"? Madness can only be defined when you have first established a standard of rationality. One Christocentric soul went through life and went to his martyr death declaring that either Christianity justified the utmost degree of enthusiasm or it justified no regard at all, and for himself he was willing to count all things and life itself but loss for Africa and Christ. Doubtless he was mad. But then, what is sanity? I agree with Dr. John Watson:

"Place a dozen cold-blooded and hard-headed men in a Salvation Army meeting when the army is on fire, and they will think of bedlam. Take half a dozen Salvation soldiers to the bourse of Paris when there is a crisis in European affairs, and the Salvation men will be aghast. If any one believes that the kingdom of God will remain when this world has disappeared like a shadow, then he is right to fling away all that he possesses, and himself too, for its advancement and victory."

So, I repeat, it depends on your standard of sanity. While John Wesley, and Whitefield, and Charles Wesley were preaching Christ to thousands, so that down the grimy cheeks of colliers fresh from the pit-mouth tears of contrition flowed, heathenism reigned in low places and rank profligacy in high, clergymen stirred up the mob to riot, and archbishops encouraged the king in vice. Somebody

certainly was mad. But was it the men whom the wits of Oxford nicknamed the "Holy Club?" While Charles II. sported with Nell Gwynne in the palace of Whitehall, John Bunyan in a filthy den in Bedford jail dreamed immortal dreams and wrote that which has gladdened and strengthened and purified the souls of millions. I admit that somebody was mad, either king or tinker. But I don't think it was the tinker. When Luther blew a trumpet blast that shook the walls of the Jericho where Leo revelled in luxury and sin, the pope said that the shabby little monk was mad. There is no doubt he was—from Leo's point of view. But it was Leo's point of view that was mad, not Martin Luther. Perhaps this world has never seen a stranger meeting than the old palace of the Asmonean kings beheld when Christ stood before Herod. You may search the historical portrait galleries of the whole world for another such human thing as Herod, and you will have difficulty in finding him. Of him Christ spoke the only contemptuous word he ever spoke of man or beast. To this day I do not understand it. Can Christ be contemptuous of any living thing his Father made, however marred and fouled since the making? "Go and tell that fox," he said; and now the Messiah stands before the fox. Herod is a buffoon, a coward, steeped to the lips in deeds of blood and shameless vice. He has brought Christ before him as a new kind of conjuror, who would perform some miracle-tricks to amuse himself. "Go tell that fox," said Christ. One of those two that day was certainly mad. Their contemporaries, naturally, were on the side of the king. They said of Jesus, "He is beside himself." But we have not so learned Christ. And they who have kept him in their hearts and lived by the faith of the son of God sit on thrones today, judging mankind by the power of his word and the immortality of his redeeming love.

There is but one conclusion possible. Let a man be possessed by this spirit, let his whole life be so Christocentric, and I care not whether he be cultured or illiterate, millionaire or son of the soil, he will "shake the gates of hell and set up the kingdom of God on earth."



Wairoa Geyser in Action.



The White Terrace. Lost in Eruption of 1886.

New Zealand's Wonderland

By A. J. Saunders

It was a saying among the ancients: See Athens and die. Their probable meaning was—we have now seen the very best, the most wonderful; there is nothing more to see; let us away! In a limited sense, yet with a great deal of truth, that saying can be applied to the Thermal district in the North Island, New Zealand. I was talking to an American tourist on one occasion in Wellington, and I said: "Have you seen Rotorua?" "You bet I have." "What do you think of it?" "Why! It is an awful place." "What do you mean by 'awful' place?" "Well, I mean," he said, "uncanny, weird; when you see ashes and lava and sulphur everywhere; when you see boiling water and steam issuing from every crevice and hole in the ground, boiling mud, hot lakes, and geysers; why, then you think you have reached the last place on earth, the very entrance to the infernal regions. That is what I mean by an 'awful' place."

The Round Trip.

The trip which everybody makes is the celebrated Round Trip. It takes a day, and that day will never be forgotten, so full of wonder and interest is it.

It is early morning, we eat a hasty breakfast, and soon the drag and four-in-hand are at the hotel entrance calling for passengers. Our company is a very pleasant one, and as we roll along the road all strangeness disappears in the general anticipations of the day.

Just about two miles out of Rotorua is the famous Maori village, Whakarewarewa. Towering hills surround it in a semi-circle. There is a well preserved Maori Pa, that is, fortified village, here. Some of the chief guides of the district live in this place. Perhaps the most widely known is Maggie Papakura. She was present at the King's coronation in London in 1911 with a company of Maoris.

Noted for Geysers.

Whakarewarewa is noted for its geysers. Large numbers of them are in this valley. At night the shooting water, the issuing steam, the continuous noise really give one the "creeps." The principal geysers, all on the Government Reserve, are Pohutu, meaning the splasher, which throws up boiling water to a height of about sixty feet, and Wairoa. There is a strange sympathy between these phenomena. For instance, Te Horo always overflows before Pohutu plays. When the

Prince of Wales' feather reaches a height of twenty feet, Pohutu may be expected to perform. Wairoa, which means in the Maori language, high column of water, when in action, sends up a mass of boiling water to a height of one hundred feet and more. It is a beautiful sight.

Te Wairoa.

On the way to Te Wairoa our coach takes us through some beautiful and typical New Zealand scenery. There is the great Tree Fern standing out so majestically. Now and again one may see the peculiar Nikan Palm, and everywhere the dense forest scrub. We pass by two beautiful lakes; beautiful, because of their strange colors. Here is the Blue Lake, so named because of the dark blue appearance of its water, and the Green Lake, just as green as the first one is blue.

Te Wairoa was the original center from which the early tourists set out to see the wonders of the Thermal district. There was a hotel, Guide Sophia's *Whare* (hut), and numbers of European and native homes. Today it is a dismal ruin.

Eruption in 1886.

It was in 1886 in the stillness of the night, that Mount Tarawera burst forth in sudden fury, and desolated that whole region. Nine great craters belched forth fire and molten lava and ashes, bringing death and suffering to hundreds of people. In addition to that the bottom of Lake Rotomahana was blown clean out, and its mud carried for miles. One has only to go there to see even to this day the awful desolation and ruin which that eruption brought.

Te Wairoa is nothing but a heap of ruins, though miles away from the volcano. Here is the hotel half covered up, and all stove in. There is Guide Sophia's *Whare*, in which she saved fifteen people on that terrific night. Here is the school master's house, completely covered, with only the top of the roof above the ground. The once beautiful Te Wairoa is no more.

Desolation and Ruin Everywhere.

Taking the government launch we go for a very pleasant ride over Lake Tarawera. The water is perfectly clear, and the precipitous hills on either side seem to rise abruptly from very deep foundations. Before us is Mount Tarawera looking grim and sullen, while on our left as far as the eye can see is awful desolation and ruin. We are now

passing what once was a bright little native village. It is now buried in mud to the distance of one hundred feet.

After a short walk over lava and cinders at the foot of Tarawera we come to another water—Lake Rotomahana. It is a peculiar color, light blue, even whitish, in appearance. We board another launch for what proves to be our most wonderful experience.

White and Pink Terraces.

We are now passing the once famous terraces. Here to our right is the site of the lost White Terraces. A little farther on, and there is pointed out to us where once stood the Pink Terraces, now gone forever, buried beneath that cruel overthrow. "There can be no doubt that most of those who saw them thought the lost Pink and White Terraces the finest sight in the thermal region. They had not the grandeur of the volcanoes and the lakes, or the glorious energy of the geysers; but they were an astonishing combination of beauty of form and color, of what looked like rocky massiveness with the life and heat of water in motion. Then there was nothing else of their kind on the earth at all equal to them in scale and completeness."

Boating in Boiling Water.

Rotomahana means "warm water." Our launch speeds toward the steaming cliffs. These are hills actually on fire. Great funnels out of the solid rock belch forth boiling water and steam. The atmosphere is full of sulphur. There are scores of these blow-holes, and their report is like booming cannon. As we glide along, the guide says: "Feel the water." It is warm. "Again;" it is warmer. "Now, put your hand in;" you may do it once, but not a second time. The water is boiling. The steaming cliffs at Rotomahana, and that cruise through boiling water is the most wonderful experience in the thermal district. This place is as suggestive of the infernal regions as anything on earth.

A Black Geyser.

An interesting walk of two or three miles brings us to the Waimangu Basin. This was the greatest geyser of the district, throwing huge rocks, boiling black mud and water a distance of 1,500 feet into the air. But unfortunately Waimangu has not played for several years. The genial host at Waimangu House treats us to a refreshing cup of tea, and from here we again take our coach, and finally reach Rotorua, tired, but with experiences of some of earth's wonders whose pictures in our memories shall never fade away.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A CHAT WITH CHICAGO'S STORY LADY

Miss Georgene Faulkner Talks About her Work and the Art of Story Telling.

That all the world loves a story, from the tiniest child at its mother's knee to the old man in the corner by the fire, we know full well, but it was not until recent years, that we learned that story telling could become a beautiful art and a distinguished profession. The honor of raising story telling to this high position belongs to a young Chicago woman, Miss Georgene Faulkner of Kenwood, who is known everywhere as one of the best story tellers in this country. She is, in fact, a story-telling genius for she can tell stories in such a way that her audience, no matter what their age, color, creed or nationality, sits entranced and fascinated beyond expression. They simply lose themselves while listening to her and become little children with imaginations that absorb her stories as a sponge does water.

Her love for stories began when she was just a baby, listening with her ten little brothers and sisters to "mother's stories" at bed time. As she grew older she would have all the children in the neighborhood come over to her yard and climbing up in an old willow tree, with a well worn fairy book in her hand, she would take them all far away to fairy land and its "castles strong," "fair ladies," "brave knights," and "prancing steeds." Sometimes they would all dress up and act out their best loved fairy tales, using an old lace curtain for a wedding veil and discarded shawls for fine court trains.

Back of the Yards.

After a while, of course, these children grew up and could not play at fairy tales any more. The brave knights had to battle in the work day world and the fair ladies became mothers with little children of their own to tell fairy tales to. Some of them may have forgotten their story hours together, but Miss Faulkner never could forget them, so after she graduated from the Kenwood Institute and the Chicago Kindergarten College she went to Brooklyn and for three years told stories to the children in the play centers of that city. She is now engaged by the Board of Education of Chicago to tell fairy stories to the children of the vacation schools, which position means, by the way, that she is the only paid corporation story-teller in the world. For five years the library committee of the Chicago Woman's Club has been sending her once a week over to the play center in Davis Square, back of the Stock Yards, to tell stories. Her audiences there are the children of the slums but they crowd around her and forget the dingy tenements, the dark alleys and the foul streets, as they listen with open mouths to her tales of storyland. Her audiences, however, are just the same everywhere she is entertaining them, whether it is in the slums, a millionaire's home, a fashionable club house, a Sunday-school or a Chautauqua gathering—she always receives an ovation. She has recently been made the children's editor of the Chicago Tribune and president of the Chicago branch of the National Story-Tellers' League, which has 150 members who have specialized in literature for children. Society girls who want to work among the children in their social settlements, are trained by Miss Faulkner, teachers in the public school who wish to bring their children closer to the vital forms in history and literature, and Sunday-school teachers who wish to make their Bible stories more attractive. This fall the trained nurses in the Children's Memorial Hospital began a

course with her which will help them in their care of little sick children.

Joy in Her Work.

"I love to tell stories," says Miss Faulkner, "I love to play them out too and dress in costume. I cannot tell the joy which has come to me in telling stories to large groups of children in the play grounds of New York, and later to the children in the vacation schools and play grounds and library centers of Chicago. I would rather tell children stories than act tragedies before applauding multitudes of grown-ups. There is no acting so perfect that it can effect mature minds as a story well told will the minds of children. As I speak to them I read in their faces the glow of all the human emotions contained in the subject matter of the story. I have seen hundreds of children weep at the homely story of the poor ginger bread boy who is eaten out of existence, and I have seen little boys straighten up with the light of conquest and majesty in their eyes at the narration of kings and soldiers. Every child loves a story. I think that a story is the most potent force that can be applied to a child for good or evil. The child's mind is receptive and is susceptible to the influence of a story in which they can see the characters in life-like form. I have known children to yield to the attractions of a story where spankings, pleadings and threats had not availed. All children love hero stories, but the boys, of course, care most for them. The boys want the stories of battles, but I always try to make the personality of the hero rise above the fighting. The Russian children clamor after the historical tale and their country's mystical monster, the babayaga. Trolls and elves interest the Norwegian tots, and the German boys, with all their stolidity, long not only for the historical combat, but for dragons and witches. But the girl is the prophecy of the woman. She sighs ecstatically over the awakening of Brunhild with the lover's kiss. Always there must be the good prince who comes to carry the ragged little maiden into wealth and happiness; always there must be the home element, the jewels, fine clothes and great houses."

Interesting Experiences.

"My experiences? I have had loads of them. Once in New York I heard a little Scandinavian girl, 'Solveig,' singing these words,

"My countries 'tis of thee-ee
Swate land off libertee-ee
Off thee aye sing
Land-t where maye fadders diiedt
Land-t of the pigeon piea."

"It was not until then that I realized that the parrot-like declaration of love for the flag, the flag drill, and singing of patriotic songs meant absolutely nothing to these children, who had come to me uprooted from the traditions of their own country, and had as yet been given nothing to take the place in the new. To interest these wee immigrants, I thought of the old story tellers—the men and women who with the ages were the transmitters of amusement, history and religion. Why not revive the custom for these people who came so strangely to a strange land, who in their simplicity were as primitive as the ancestors who sat about the camp-fire and the hearthstone and listened to the long-spun yarns of the ages? I made a systematic

study of the heroes of the countries, men whose deeds had had a direct bearing on the history of America. When I put the theory into practice I found a boy who was Henty mad. "Gimme a Henty," he said one day, "I am sorry," I replied, "the Henty books are all out. Won't something else do?" "Naw," answered the boy, "I want a Henty or nothing." "Well, now," I said, "you liked the stories I told you today, here is one on the same thing I was talking to you about," and handed him Charles Carleton Coffin's, "Story of the Battle of Long Island." The boy took the book with the farewell remark, "Aw right, but save me a Henty for next week." In a few days he was back again. "Say, missus," he said, "gimme some more by the same guy. He's got Henty skinned to the ground." The boy read in succession all the historical works he could find. Over at Davis Square not long ago I was giving one of my little travel tales and exhibiting with the stereopticon some pictures Mr. Elmendorf had loaned the Board of Education. At a picture of the Vatican a little boy began to laugh at some of the beautiful statues. When I took him aside afterward and asked him why he had been making fun he answered, "Cause you dast show a picture of a guy widout his shirt." I was glad later to take some of these children to the Art Institute and show them how wonderful and glorious a noble statue really is. I had been telling some stories of Lincoln and Washington when a little Bohemian woman wandered up holding by her hand a small Bohemian boy. "Missus," she said, "I liked all your stories, but I like that man Lincoln best." "You do," I answered. "And why. Washington was brave and good, too." "Yes," she said, "but Lincoln was a poor boy, what had no chanst, but he got there jest the same," and she looked down at her own bit of a boy with a new hope in her eyes."

—Miss Violet Asquith, daughter of the Prime Minister of England, has sailed for home, after a visit of two weeks in New York and Washington. The Countess of Aberdeen sailed with Miss Asquith.

—Miss Roxanna Hill is the youngest woman deputy sheriff in Illinois if not in the United States. She became 18 several days ago and was sworn in as a deputy by William A. Patterson, sheriff of Livingston County. Now she is performing all the duties required of an office deputy in handling official business.

—Miss Margaret McChord has introduced into Washington society the color "Nell rose," which was named and taken as her favorite hue by Miss Eleanor Wilson, the youngest daughter of President-elect Wilson.

—Mrs. Jennie Wilson Woodbridge, a first cousin of President-elect Wilson, and wife of the Rev. Samuel I. Woodbridge, of Shanghai, China, a Presbyterian missionary, died in Johns Hopkins Hospital last week.

—Mrs. Duncan U. Fletcher, wife of the senator from Florida, is generally believed in congressional circles to be the probable successor of Mrs. Roberts of Massachusetts as the president of the Congressional Club. Mrs. Fletcher's candidacy is a part of a movement to elect a senator's wife to the presidency which has hitherto been held by the wife of a member of the lower House of Congress.

—Mrs. Edyth Ellerbeck Read, member of the lower house of the Utah legislature, died last week from nervous prostration. She was elected on the republican ticket at the last election.

Church Life

EVANGELISTIC MEETINGS.

Ft. Morgan, Colo., F. W. Collins, pastor; C. L. Dean pastor at Loveland, evangelist, assisted by A. L. Haley, singer; 14; 9 by baptism; closed.

Cherokee, Okla., C. R. L. Vawter, evangelist; 223; closed.

Warren, O., Second, Frank W. Brown, pastor; C. E. McVay, singer; 15; continuing.

Danville, Ill., First, Wm. E. Adams, pastor; F. B. Thomas, evangelist; beginning.

Kansas City, Independence Boulevard, Geo. H. Combs, the pastor, preaching; 150; continuing.

Wichita, Kan., W. S. Priest, the pastor, preaching; A. E. Buss, singer; 35; continuing.

Des Moines, Ia., capitol Hill, H. E. Van Horn, the pastor, preaching; 72; continuing.

Oscola, Ia., W. C. Cole, pastor; Mr. and Mrs. Sturtevant, evangelists; 55; continuing.

Marshalltown, Ia., C. H. Morris, pastor; W. J. Lockhart and W. F. Lintt, evangelists; 103; continuing.

Lawrenceville, Ill., Thomas A. Hall, pastor; Frank C. Huston, singer; 45; closed.

Kenton, O., T. W. Pinkerton, pastor; Roy L. Brown, evangelist; 29; continuing.

Fairmont, W. Va., W. H. Hampton, pastor; J. V. Coombs, evangelist; 50; continuing.

Portsmouth, O., Crayton S. Brooks, pastor; W. T. Brooks, evangelist; 150; closed.

ADDITIONS TO THE CHURCHES.

Somerset, Pa., S. G. Buckner, pastor; 8 by baptism.

Akron, O., High Street, L. N. D. Wells, pastor; 19 at regular services, Jan. 5.

CALLS.

H. G. Burgess, Yale Divinity School, to Bridgeport, Conn. Accepts.

J. H. Craig, Logansport, Ind., to River St., Troy, N. Y.

George McGee, Arlington, Ia., to Lewistown, Ill. Accepts.

F. N. Calvin, as permanent pastor, Central, Waco, Tex. Accepts.

RESIGNATIONS.

G. A. Reinhart, Ionia, Mich.

Enid, Okla., church house was dedicated Jan. 26 by Geo. L. Snively.

O. C. Bolman, pastor at Pekin, Ill., spoke to over 100 boy scouts at Streator, Ill., on "Scoutcraft."

Pontiac, Ill., church pledged nearly \$2,000 on a recent Sunday to pay an old debt. B. W. Tate is the pastor.

Owosso, Mich., church, C. R. Wolford, pastor, reports 18 accessions during 1912 and \$2338 raised for all purposes.

Central Church, Peoria, talks of a fund of \$50,000 for a new church home to replace the one recently destroyed by fire.

Jefferson Street Church, Buffalo, N. Y., Benj. S. Ferrall, pastor, reports congregational offerings of over \$5,000 for 1912, and 111 additions to the church membership.

St. James Street Church, Boston, burned a mortgage of \$2,000 recently. The debt was paid under the stimulus of a friend of the church who pledged one-half provided the other half was raised. Louis H. Stine is pastor.

Mrs. T. R. Ayars, president of the Christian Hospital, St. Louis, reports a prosperous and fruitful year for that institution. Twelve hundred and thirteen patients were admitted during the year. The receipts amounted to \$27,991.

The College of Missions, Indianapolis,

opened the doors of Graham Chapel to the public to hear Dr. I. N. McCash in a series of six addresses on American Missions. The attendance was large and the lectures were pronounced masterful.

Orange, Calif., church, C. C. Bentley, pastor, reports ninety-two accessions during the past year with forty-two baptisms. For current expenses the offerings of the congregation amounted to \$2,861.89; for missions \$742.21; for building fund \$134.50.

C. W. Cauble, pastor at Martinsville, Ind., has offered his services to the Indiana state work, without pay, proposing to raise \$5,000 from the churches in order to realize on Mr. M. T. Reeves' proposition to duplicate such an amount or any part of it that may be raised.

Several of our English churches are now without pastors. Leslie W. Morgan, Wringcliff, Priory Road, Hornsey, London, writes that these churches would be willing to consider American applicants who desire to settle in England, and he underscores the word "settle."

Following his "Midwinter Chautauqua" in Kansas City Prof. Walter Athearn, religious education instructor in Drake University, accepted an invitation to conduct an institute in Manhattan, Kan., under the auspices of the ministers' union, and the united Sunday-school teachers of the city.

Dr. J. H. Garrison, editor emeritus of the Christian Evangelist, is spending the winter and early spring in New Mexico and southern California. Dr. Garrison has been able to do a young man's stint of work on the paper for the past few months. He simply won't be retired! All his brethren are grateful for his good health and superabundant service.

A neat compliment was that paid to a local colleague, and deservedly bestowed, when Edgar De Witt Jones invited Milo Atkinson, pastor Centennial Church of Bloomington, Ill., to lecture in First Church auditorium, and gathered a fine audience to hear him. Mr. Jones introduced the lecturer, whose popular theme was "Love's Old Sweet Song with Variations."

H. A. Denton, pastor at Galesburg, Ill., is leading his church in preparation for an evangelistic meeting beginning on Easter Sunday. Mr. Denton will preach throughout the meeting. He reassures his people by promising them that there will be no personal solicitation during the singing of the "invitation hymn."

S. G. Buckner reports that his work at Somerset, Pa., is very promising. During the four months since he took that work the Sunday-school has doubled and now averages 400, and 125 men have enrolled in his men's class. Prayer meetings are running as high as 200, and evening audiences are reaching the 1,000 mark. The Somerset church has the finest plant in its section of Pennsylvania.

The second annual Workers' Conference of the Christian churches of Tipton County, L. E. Murray, Garry L. Cook, J. C. Todd and Mrs. Greist are expected to be present and participate in the leadership of the conference. The aim of this annual conference is to promote the efficiency of the local churches in their community life and in their co-operative work.

P. C. Macfarlane spoke in Central Church, New York City, J. M. Philputt, pastor, on Sunday evening, January 26. This is the first of four special Sunday evening services the pastor has planned. After the

service a social hour is held in the church parlors that the congregation, many of whom are alone and strangers in that great city, may make friends and acquaintances.

Prof. E. E. Snoddy will lecture at Bethany Assembly in Indiana next summer, on "Life in the Making;" R. H. Miller will speak each day of the first week on "Church Efficiency;" J. W. Street will lecture and conduct discussions on "The Country and Village Church Situation;" P. H. Welshimer will give four addresses. W. T. Brooks will have charge of a two and a half day evangelistic conference. Garry L. Cook and Mrs. Frank Wells will conduct the School of Methods and Missions.

H. O. Pritchard is well into the sixth year of his pastorate at Bethany, Nebr., and reports 695 additions to the church membership during his pastorate, with a net gain of 410. Fifty-seven were added during 1912. The Sunday-school now enrolls 610 pupils and the church 835 members. In 1912 the congregational offerings amounted to \$3,673 for current expenses, \$2,632 for missions and a total from all departments for all purposes of \$8,964. The missionary spirit has been developed and refined greatly during Mr. Pritchard's ministry.

First Church, Bloomington, Ill., is entering a winter and spring campaign of much activity and promise. Early in March, Miss Eva Lemert comes to lead the church in a two months' Sunday-school campaign. The first week in April, Dr. Peter Ainslie of Baltimore, will begin a series of three weeks' de-

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cision services. The pastor Edgar DeWitt Jones is now in the midst of a series of evening sermons on the First Five Books of the Bible and so great is the interest in these studies that he may prolong the series through February.

Alfred O. Kuhn, pastor at Salina, Kan., officiated at the ordination to the ministry of Lee Woodward, a student in Drake University.

First Church, Youngstown, O., Levi G. Batman pastor, raised close to \$7,000 last year, of which amount over \$1,400 was for missions and benevolence.

The fourteen year old daughter of Pastor and Mrs. S. W. Nay of Central Church, Gary, Ind., died recently. The funeral was the occasion for a great expression of sympathy on the part of the community.

Dr. T. P. Haley, Kansas City's Bishop, Gone.

Word is received that the venerable Dr. T. P. Haley, a bishop indeed for all Kansas City, passed beyond on Saturday last. The funeral services were held at Linwood Boulevard Church which he founded and of which he has been pastor-emeritus since resigning active leadership, and were conducted by Dr. Burris A. Jenkins, present pastor of the church, assisted by many pastors of Kansas City. Doctor Jenkins has promised *The Christian Century* an interpretation of Doctor Haley which will be given to our readers next week.

Values Children in Evangelistic Growth.

Charles W. Ross, who recently conducted an evangelistic meeting in his own parish of Litchfield, Ill., writes concerning the twenty-five children who made profession of faith, that they were all members of the Sunday-school and were ready for decision. "I am glad for the heads of families who came," he says, "but I believe that the Church of tomorrow is the one that is reaching the young people of today. In the long run, I wonder if these are not the most valuable and far-reaching results of our meeting." There were fifty adult persons gained for the church in the meeting.

Sunday School Institute in Local Church.

The church at Massillon, O., had an increase of over 240 in its membership during the past year. Offerings were made to the various missionary and benevolent interests. The Sunday-school has maintained its front-rank standing. An institute for mutual instruction and training was organized having five classes—training for service (beginners and advanced), missionary, social service and history. In the class in social service practical investigation is being undertaken. The church has maintained the Lyceum course of the city for three years. This year H. E. Stafford, the pastor, has induced the Ministerial Association to take charge of it, with the result that a larger course is being put on and more people are being reached.

A Veteran Minister's Passing.

Joseph Lowe, a veteran minister of 78 years, died at Topeka, Kan., Jan. 20. He was born in Greensburg, Ind., and was ordained a minister in the Christian church at McComb, Ill., in 1858. He held pastorates in Illinois, Minnesota, Nebraska, Missouri, California and Texas. In 1893 he went to the Pacific coast and remained there until 1905, being for a part of that time pastor of the East Side church of Los Angeles. His last ministry was at Goliad, Tex., from which place he returned to Kansas City about a year ago. During his fifty-four years' active ministry in the Christian church Mr. Lowe had administered the ordinance of baptism to more than 5,000 people. Funeral services were conducted by George H. Combs, pastor of Independence Boulevard church, Kansas City.

Vigorous Chicago Church's Active Year.

Jackson Boulevard church, Chicago, closed the year with a substantial balance in the treasury having raised \$8,316 of which \$1,140 was for missions. "There has never been a day since I have been with this church," says Pastor Austin Hunter, "that we have not had a balance in the treasury. There were 164 additions to the church during the year, 99 of these being by confession and baptism. These were all brought in at our regular services without any special series of evangelistic meetings. We continue the support of Miss Ora Haight as our link link missionary in India. Our Chinese school reported nine baptisms during the year and fifty dollars given to missions. Our Sunday-school, under the fine leadership of O. G. Harris, is in the Front Rank column. We begin the New Year with a fine spirit of unity and hopefulness."

Dedicatory Week at Metropolitan Church.

This is "dedicatory work" at Metropolitan Church, People's Institute, Chicago. Dr. Charles Reign Scoville and his corps of evangelistic helpers are present to begin a revival next week. This week's services include



Rev. Elster M. Haile, New Pastor at Monroe Street Church, Chicago.

addresses by S. S. Laffin, editor the Christian Standard, J. H. O. Smith of First Church, Oklahoma City, Charles S. Medbury of Des Moines, Iowa, and the resident pastor, J. D. Hull. The People's Institute was purchased recently by Metropolitan Church for \$35,000. The property was built at a cost of \$80,000 some twenty years ago. Considerable remodeling has been done and the place is said to be extraordinarily well adapted for institutional church purposes. This building was the rented abode of the Union Christian Church fifteen years ago during the pastorate of J. H. O. Smith.

Evangelist Asks Opinions of Business Men.

William J. Lockhart, the evangelist, addressed a letter to a number of prominent business men of Marshalltown, Ia., where he is holding a meeting, asking concerning the attitude of men toward the church. The letter follows: "Dear Sir: I am to be in your community for a time yet laboring in the interest of the moral and religious welfare of the community. In order to make the work definite and practical I am asking a considerable number of the representative men of the city, of whom you are one, to answer the two following questions. Please be perfectly frank and right to the point. While your reply will be read publicly, your name will be held in strict confidence. First: Why in your opinion do not more men attend church and why do they hesitate to join the church? Second: What do you believe could

be done to interest them more?" Replies were intended to be read at a subsequent service.

Discuss Central Headquarters for Societies.

At a recent meeting of the National Secretaries, a committee composed of Mrs. M. E. Harlan, Geo. W. Muckley, Stephen J. Corey, Robert M. Hopkins and W. R. Warren, was appointed to consider the question of a general headquarters' building for all our National Societies. Most of the societies are now compelled to pay heavy rents for quarters that are not only inadequate for the work, but unsafe for the records. They are scattered through four cities with no two in the same building. If all were assembled in one suitable building, it is felt that safety and facility would be secured, with the maximum of work for the minimum of expense. At the same time, the building might be such a structure as to perpetually proclaim the plea. W. R. Warren, chairman of the committee says that suggestions as to the location and character of the building will be gladly received. The committee is, of course, merely making a preliminary investigation, having no power to act.

Find Prophet in Its Own Country.

Monroe Street Church, Chicago, after struggling for a year with a list of nearly one hundred candidates for its pulpit, including ministers located in all parts of the country, has finally found its prophet in its own country. The parish of West End mission church joins the parish of Monroe Street Church. Elster M. Haile has been minister at the West End for several months. Monroe Street people learned of his sturdy, plucky work against many obstructions and asked him to come into their parish, investigate conditions and say whether he would be their leader. He did so, and decided to undertake the work. He has already begun. His call is a compliment to him and a token of the good sense of the congregation. Mr. Haile graduated from Texas Christian University, studied at the University of Chicago, and was president of Hereford College in Texas before returning to Chicago determined to do Christian work in this city. Monroe Street Church has many difficulties, but its membership is united and loyal, and enthusiastic over the new pastor.

Denver Church Propagating Unity Ideals.

George B. Van Arsdall, pastor of Central Church, Denver, preached on a recent Sunday morning on "A Cure for Melancholia" and that same evening on "A Cure for Discouragement." Central Church conducts a training school for church workers of which Mr. Van Arsdall is the head and Dr. Frank Rall of Iliff School of Theology (Methodist) is dean. It is largely attended by representatives of all denominations. Eight denominations of the city recently united in a "Christian Union Propaganda" anticipating somewhat the suggestion of group meetings for the study of our fundamental unity made by the Episcopal commission and printed in this paper on page 3. Bishop McConnell for the Methodists, Dr. Robert F. Covle for the Presbyterians, Dr. Frank T. Bayley for the Congregationalists, Dr. John H. Houghton for the Episcopalians, Dr. B. B. Tyler for the Disciples and Dr. A. H. C. Morse for the Baptists were among the speakers at successive Sunday afternoon services. The meetings were held in Central Church.

Pastor Approves Minimum Wage Scale.

J. M. Rudy preached to a crowded house at First Church, Quincy, Ill., on "Labor Unions." Among those present were many laboring men who were at that time out on strike. Mr. Rudy affirmed the vital importance of the minimum wage scale. "How many medical associations," asked Mr. Rudy, "care to have the wage scale that they have agreed on broken down? How many preachers care to have their salaries brought down

to the starvation level? There are few people, indeed, who have any very deep or keen appreciation of the importance of our working men maintaining unbroken a minimum scale of wages. Let me ask you, what would be the profit to this community if 300 tramps were knocking at the city's doors and asking for quarters? You answer, 'no profit.' Well, suppose these 300 men got 50 cents a day, each, would they be worth any more? You say they would each be worth just 50 cents per day more. Well, suppose they received one dollar each, then your 300 men would be worth twice as much to this community. This is plain. Well, then, bring their wages up to the highest level which the principle of fair play and justice will allow, and maintain it there, and you have the labor union principle. "All the interests of society are best conserved by working men banding together for the purpose of maintaining a uniform wage scale. Let this principle be broken down among our workers, and you have opened the door for unheard of exactions from greed, and have laid the foundations for an industrial tyranny about which we know nothing at present. It is no wonder that men and women will almost starve in order to keep this great principle from being broken down."

Dr. Powell on God's Character.

The deeper question of skepticism was answered by Dr. E. L. Powell in First church, Louisville, thus:

"Is there a God? That is not the question, but if there be a God, what is He like? What is His character? What is His relation to man? The materialist asks that the proof of God be scientific. In other words, as Philip said here, in the language of the materialist of to-day: Show us the father and it sufficeth us. Well, He has not form nor shape; we cannot bring Him forth for the observation of the eye of sense, and Jesus says this, giving once for all the answer to doubt as respects the character of God, which implies,

as a matter of course, the existence of God: 'He that hath seen me hath seen the Father.' 'Why,' said he to Philip, 'have I been so long a time with you and yet hast thou not known me? Do you remember the little child I took in my arms and blessed it? It was strength, loving strength, losing itself in tenderness and weakness; there you saw God at work. Do you remember, Philip, Zaccheus, the poor publican, who had lost all self-respect, how I said to him, 'Today I will abide in thy house,' and he was made conscious of a music so sweet and strong that he leaped to his feet as a self-respecting man? It was God awaking him from his dumb life into his conscious power. Have I been so long time with you, and yet hast thou not known me, Philip? Look upon me, look upon my character, look upon my ways and works, and you behold the shining of the face of God. And how else shall we interpret God except in terms of character? Better that there should be no God than that He should not be good. If any man look upon His character and call it less than divine, then there is such a thing as a smile without a face; there is such a thing as effulgence without a sun; there is such a thing as semblance without reality; there is such a thing as fragrance without a flower. My faith in God as respects His character and holiness is based upon my faith in the moral perfection exemplified in the life of Jesus Christ. 'He that hath seen Me hath seen the Father.'"

Two Most Desirable Things

One is this: the number of churches contributing to Foreign Missions in the March Offering this year should be greatly increased. Last year out of some eight thousand churches in our fellowship, not more than three thousand gave anything to the work in the regions beyond. It should go without saying that every congregation should have fellowship with Christ in what He is doing for

the world's redemption. This is the one work our Lord gave His disciples to do in His name, and for His glory.

Every disciple of Christ should remember the great words of Alexander Campbell. "The Church of Christ is and ought to be a great missionary society; her field is the whole earth, from sea to sea, and from Jerusalem to the last domicile of man." A Christian community without missions and missionaries would be a solecism in creation, and a gross deviation from the order, the economy, and the government of the universe.

The churches should engage in this work for their own sake quite as much as for the world's sake. They need the inspiration and the gracious aid that can come only from loyal co-operation with our Lord in this His great work. Churches that stand aloof and refuse to do their part rob God and at the same time wrong themselves. The plea sometimes made by churches that they are too poor to give is not valid, for the scriptures teach that "there is that giveth and yet increaseth." They teach also that God is able to make all grace abound towards us, to the end that we may be able to abound in every good work.

The second desirable thing is this: this year should see a marked increase in the amounts contributed by the individual churches. The average offering should be much larger than ever before. We have great reason for encouragement from the fact that in ten years the average offering has been doubled in amount. Ten years ago the average offering was very small. Not only so, but in these ten years the resources of the churches as a whole have been more than doubled. The Lord wishes us to give as he has prospered us. There are some churches giving on that scale, but they are not numerous. Of the churches that gave last year, fifteen hundred and seven gave ten dollars or less, and six hundred and ninety-four gave five dollars or less. It would seem that there is no church

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Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a 'liberal' in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian,' quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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on earth that should give less than ten dollars, and very few that should give only ten dollars.

If a larger proportion of the membership can be enlisted, that of itself will raise the average. It is believed that in many churches not more than one-third of the enrolled membership have any part or lot in the Foreign Missionary offerings. This ought not so to be. Every one who has been baptized into Christ and who comes to His table week by week, should be ready and eager to help Him spread abroad a knowledge of His saving grace and power.

The Louisville Convention gave expression to the conviction that the Foreign Society should receive a half million dollars this year in regular receipts; this amount is to be over and above what is especially given for equipment, enlargement and maintenance. Does the sum named seem excessive? It amounts to an average of only forty cents for each member. Surely no one will say that an average of forty cents is too high! On the contrary, it would seem that it is far too low. If the Louisville watchword is to be realized the churches must give two hundred thousand dollars on the first Sunday in March.

The friends of the Lord and of His work should pray and labor to the end that these two things may be brought to pass this year. In doing so they will greatly glorify the name of our Lord. The work is His and He has honored us in admitting us into fellowship with Himself in the doing of it.

F. M. Rains, Sec.

A Veteran's Dream

W. R. Warren, of the Ministerial Relief Board, sends a copy of the following letter received by the Board: "Your good brotherly letter of January 17, containing check for \$30 is received, and I thank you sincerely for this second installment for this quarter. I

often wish I could preach again, and bring souls to the Saviour as in years gone by, and I wonder if all old preachers feel the same. Sometimes in my dreams I am back in the good work again, and O! how blessed! But when I awake and find myself the same old ex-preacher, I have to be content with present conditions. And yet, the great joy of my present situation is that "I have fought a good fight," and "I have finished my course," not as a money-maker, but a gatherer of sheaves in the great and all important harvest field of the Lord. Oh! what joy fills my heart in my declining years! Brethren, God bless you! Please again accept my hearty thanks."

National and State Secretaries' Meeting

ST. LOUIS, MO., MARCH 4-6.

Provisional Program.

Tuesday, March 4. How can we make our conventions more profitable? R. P. Shepherd; the Missionary Education of the Children of the Church, Robert M. Hopkins; An Improved Year Book, F. M. Rains. The Afternoon and evening is taken up with separate meetings of National and State Secretaries.

Wednesday, March 5. The Rural Church Problem, C. S. Adams, Expert Field Man from the Country Life Department of the Presbyterian Home Missionary Board; Grouping Country and Village Churches, John Wood; Our Supply of Preachers and how to locate them, I. N. McCash; The Spiritual Life of our Secretaries, A. McLean; Church Plans and the Construction of Church Buildings for Religious and Social Life, G. W. Kramer, Church Architect, New York City; Evening—The Relation of the C. W. B. M. to the Women's Classes in the Bible School, Mrs. M. E. Harlan; Definite Standards of Education for Mission Workers at Home and Abroad, Prof. Paul.

Thursday, March 6. Is there Really a Shortage of Ministers? Training the Church and Pastor for Long Service Together, B. A. Abbott; A Uniform Church Letter System, O. G. White; Uniform Reports by Mission Workers, District, State and National, F. L. Van Voorhis; The Budget System of Missions, L. E. Murray; Affiliation of the A. C. M. S. with the State Society, Chas. W. Dean.

Fifteen minutes is allowed for each paper which is to open the discussion of each subject. The meeting will be held at the Marquette Hotel, St. Louis, Mo., on 18th St., three blocks from the Union Station. Railroad rates will be pooled, so that no secretary pays more than another.

Program Committee: G. W. Muckley, Chairman, Mrs. M. E. Harlan, Grant K. Lewis, Geo. E. Lyon.

Park Avenue church, Knoxville, Tenn., is to build a \$40,000 edifice. J. L. Kevill is pastor.

Jefferson City, Mo., church is especially proud of its Ladies' Aid Society, which earned \$1,600 for local work last year.

President H. B. Brown, of Valparaiso University, has been seriously ill since last September, having been stricken while in New York at that time. He is gradually regaining his strength and is expected to be at his work again in a few months.

Dr. Burris A. Jenkins, pastor Linwood Boulevard Church, Kansas City, has been kept from his pulpit for nearly six weeks by an affection of the knee which caused serious concern. He spent the last ten days of January in a Chicago hospital and received treatment by Dr. Murphy who reassures his patient as to the more serious fears previously entertained and has allowed him to return home. Doctor Jenkins' stay in the hospital was shortened a few days by the news concerning Doctor Haley's death.

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